

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest"* (JOSHUA 1: 9).

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## BATH.

ALTHOUGH no town of England, in the pride of its antiquity, possesses richer relics of its Roman occupation than Bath, its inhabitants pride themselves on a far earlier origin as a place of importance and worthy distinction. The mythical story of Bladud the Briton, the son of King Hudibras and father of King Lear, made famous by the play of Shakespeare, is accepted and solemnly vouched for as a credible tradition by citizens as recently as 1741. The story is that Bladud was a leper and expelled from the Court, because of his infectious disease. He fled and took obscure refuge as a common swineherd at a village near Bath. His pigs contracted his ailment, and as he drove them abroad they rushed, pig-like, into the oozing slime of the spring nearby. When they came forth and were properly washed, it was found they were cleansed of the leprosy. Believing that what was good for pigs would be better for men, Bladud followed their example and enjoyed the mud-bath, from which he emerged wholesome and clean. He returned to Court, succeeded his father upon the throne, and reigned twenty years. He erected a temple to Sul-Minerva, cleaned the springs, established baths and built a beautiful city, whose date is at least fifteen centuries earlier than the Roman control, from about 40 B. C. for four hundred years.

The excavations of the Roman remains are comparatively modern and, largely, quite recent, and they reveal the fact that it was a city of wealth and delight in which the luxurious baths were the great attraction. These were built, as were those of Nero and Caracalla at Rome, without regard to cost; adorned with sculpture and mosaics, and fitted for recreation and the indolent pleasures, which always have accompanied the extremes of wealth and pagan splendor.

When the Romans withdrew from Britain 410 A.D., the decadence of Bath began and its occupation in the conflicts of the Britons with the Anglo-Saxons is described in the Johnsonian phrase as "a distant, inarticulate reverberation of internal convulsion."

In this state Bath virtually remained until the 18th century, in spite of the fact that King Edgar was crowned in the Abbey there, and Queen Elizabeth visited it and gave orders for its betterment. Concerning the latter, the following old letter addressed to Lord Burleigh by Sir John Harrington is redolent of the Elizabethan spirit and literary quality:

"The city of Bathe, my Lord, being both poore enough and proude enough, hath, since Her Highnesse being there, wonderfully beautified itself in fine houses for victualling and lodging, but decays fast. \* \* \* The fair church Her Highnesse gave order should be re-edified, stands at a stay; and their common sewer, which before stood in an ill-place, stands now in no place, for they have not any at all; which for a towne so plentifullye served of water, in a countrey so well provided of stone, in a place resorted unto so greatly, methinke seemeth an unworthie and dishonourable thing. If the funds were honestly used, I would not doubt of a minate church to make a reverent church, and of an unsavorie town a most sweete town."

Early in the Eighteenth century, Bath came under influences that led to its permanent rise from a condition of low life and squalor to the supremacy among England's most fair and famous cities of respectable residence and recreation. Chief among these influences was that of Fashion, vitalized by Beau Nash, aided by the enterprise of some famous architects and artists.

Bath, already famous for its hot springs and possessing good accommodation for visitors, became the rallying place of good company. "Here met together all that was illustrious—the most noble ladies and the most celebrated men. The chiefs of every department, the heads and leaders of every movement, the foremost professors of every science, and the brightest ornaments of every art. The gamblers and duellists, those distinguishing characters of the age, made this their rendezvous and battlefield. Players and playwrights, musicians, statesmen, theologians, philosophers, social reformers, Christian philanthropists—all muster in the same hour in the Pump Room, and mingle in the same crowd with idlers, enmi-dispellers and fortune-hunters. Hardly a biography, a memoir, or a novel of the eighteenth century, but contains some notice of Bath."

The people who at first frequented Bath for health were soon outnumbered by the votaries of gaiety, who made the place their own and ran riot in their indulgence of pleasure. The gaming tables were crowded nightly. The fashionable world, after the visit of Queen Anne, came in such numbers that the architects and builders were kept busy preparing houses for them. In this period

Wood, senior and son, made their architectural reputation in the structures of Queen Square, Gay Street, The Circus, and the most beautiful and distinguished object in Bath, the Royal Crescent—a half-circle of noble residences that have sheltered, at times, half the notable men and women of two centuries.

When Beau Richard Nash, who was born in Swansea, 1674, came to Bath, it was as an adventurer who had not succeeded in any of the occupations he had tried. But he was observant, a natural student of human nature, and a genius. He found the place crowded with pleasure-seekers whose entertainments were lacking in refinement and without organization. The ballroom reeked with tobacco smoke, men danced in muddy boots with spurs on. Women, poor imitators of Court fashions, were arrayed in the strangest garb—even wearing aprons at the dances. The Pump Room was a picture of disorder, and society was anything but refined. The absence of police regulations encouraged acts of violence from the criminal class, and it was dangerous to be in the streets. Duelling was indulged upon slight provocation, and many encounters, often with dire results, were continually chronicled.

The dormant energy of Nash was roused by the chaos at Bath. His first suggestions for improvement were made plausible by his own demeanor. His manner and appearance in the Pump Room and at the dances in the Town hall pleased the people and he soon became the leader of fashion. He went beyond that and really established himself as the uncrowned king of Bath. His dicta and decisions were accepted as law. He drew up a code of conduct to be observed at all functions laying any pretense to fashion; and succeeded in raising funds for keeping the Pump Room clean and in order, and for the maintenance of a band; also for lighting and paving the principal streets. He ruled strictly by the appeal to propriety, and was himself the mirror in which others might see what was good form and acceptable to good society. There were three great daily functions in the fashionable circle—drinking the waters, attending the Abbey services, and playing at the gaming tables. From six to nine were the bathing hours, followed by the leisurely drinking of the customary three glasses. Then horseback riding or walking in the meadows by the Avon, and scaling the heights above the town. When the stage-coaches arrived with visitors the Abbey bells were rung, and the people would rush out to see and welcome the newcomers. Nash was rewarded on all sides with the smiles that wait on success and prosperity. He was at the height of his popularity in 1738, when the Prince of Orange presented him with a snuff-box. The nobility paid similar tribute to him, and the civil magistracy bowed to him as before royalty. A full length portrait was provided by popular subscription and placed in the ballroom between busts of Newton and Pope. This called forth



the following satirical verses ascribed doubtfully to Lord Chesterfield:

“Immortal Newton never spoke  
 More truth than here you'll find:  
 Nor Pope himself e'er penned a joke  
 Severer on mankind.  
 The picture placed the busts between  
 Adds to the thought much strength:  
 Wisdom and Wit are little seen,  
 But Folly's at full length.”

Nash's period of popularity was not long, and he survived it in neglected poverty many years, dying at the age of eighty-six. But his influence survived, and Bath was socially what he had made it, for more than half a century after his fall from chief control as the master of ceremonies.

The dawn of the nineteenth century marked the zenith of Bath's glory, as a resort of fashion and of the affectation of fashion. Then began the welcome change. The better class of visitors, grown weary of the artificial manners of the *beau monde*, retired from public parties and introduced private teas. Jane Austen's novels were the vogue, and give evidence of the decline of fashion in favor of intellectual culture. Her dignified heroines express contempt for the customs and opinions of the modish ladies of Queen's Square, and insist on dwelling in the exclusive precincts of the Circus or Royal Crescent.

The main interest of Bath, in the last half of the eighteenth and early decades of the nineteenth century, hovers about the presence there of the leaders of intellectual life. Painters and actors, novelists, poets and dramatists, statesmen and warriors, explorers and eminent divines, came in great numbers to spend there a part of each year. This is the bright and fascinating period that lives in the comedies of Sheridan. Here he found the idea and setting for the “School for Scandal.” Dickens came here and sent Mr. Pickwick and his bosom friends and Sam Weller:

“Mr. Pickwick was fortunate enough to meet in the tea-room some distinguished members of Bath society, who were pointed out to him by the Master of Ceremonies.

“‘Mr. Pickwick, do you see the lady in the gauze turban?’

“‘The fat old lady?’ inquired Mr. Pickwick innocently.

“‘Hush! my dear sir—nobody's fat or old in Bath. That's the Dowager Lady Snuphamph.’

“‘Is it indeed?’ said Mr. Pickwick.

“‘No less a person, I assure you,’ said the Master of Ceremonies.”

Nowhere in England have so many famous Englishmen dwelt for brief periods as at Bath, outside of London itself, and left evidences of their sojourn. The names of Chatham and his greater son, of Burke and Camden, of Wolfe and Nelson, of Gainsborough

and Lawrence, of Fielding, Goldsmith, Sheridan, Southey, Wordsworth, Jane Austen, and Landor, but serve to illustrate the quality and variety of notables who resided there. It was the temporary home of Pope and Warburton, Lytton, Butler, Garrick, Quin, Mrs. Siddons, and Herschel the astronomer. Mr. Arthur Waugh pays tribute to the glories of Bath, past and present, in the following comprehensive paragraph:

"A city of the eighteenth century, bland and beautiful, dreaming with her grey stone eyes of the glories of an unforgettable past. Many of her mansions have known what it is to have shop fronts driven into their carved façades; some of her chapels have changed into badminton courts and offices, and Beau Nash's private house is now a public theatre. But many more of the old buildings remain refreshingly unspoiled; the link-extinguishers still survive amid the fine wrought-iron work; the interiors, with their lofty, garlanded ceilings and noble doors, are still unsacrificed to vandalism. Indoors and out the city keeps its old-world face for those who have time to linger and look at it, and nowhere more than in the long Assembly rooms, where the towering chandeliers, with suggestion of ancient lights, and the dancing floor still shines from the polishing feet of the beaux and belles of a gayer generation. What a world one can call up, standing in the shadowy vestibule and looking down the dim and empty hall, what life and spirit of—

'The old Augustan days  
Of formal courtesies and formal phrase,  
The ruffles' flutter and flash of steel.'

Here Mrs. Malaprop grows garrulous over her cards; there Lydia Langnish's eyelashes lift in answer to some quick retort; and surely that is Captain Absolute by the door, fresh and irresponsible as ever. Shadows of the past, flitting but imperishable!"

Bath of the present day is much modernized in the improvement of its parks, the pavement of its streets, its tramcars, its electric lights, the comfort of its hotels and the splendor of its shops. The drinking and bathing establishments, owned by the corporation, are fully equipped to supply every kind of thermal indulgence: laving in its pools, drinking its waters, or taking medical treatment under the hands of experts, who prescribe for all the ills of humanity the right spray or vapor, packing or massage, to produce a cure. As one of the attendants remarked: "If you know anyone who has been given up as a hopeless case elsewhere, send him to me."

The three flowing springs, from which the half million gallons daily is derived and conveyed in forty miles of distributing pipes, vary little in the temperature of about 120° Fahr. or in consistency. Like as at the great Spas of the Continent, the treatment depends for its effectiveness as much upon the regimen of diet and exercise as upon the virtue of the waters.

The Pump Room is still visited by travelers, who taste the waters; and the museum and concert hall connected with it afford them pleasant entertainment. The regular residents are the ultra respectable retired statesmen, soldiers, men of letters, and the gentry in general; dowager ladies of high degree in quiet elegance ride about in their victorias. Quietude and rest permeate the place with the solemnity of a Sabbath morning, the liveliest thing left being the name of its one time principal street Gay. You get the social atmosphere of Bath by pronouncing it with a very broad *a*. The *a* is broad enough in England anyway, but you stress it in Bath.

We were fortunate in having friends to the habit and the manner born. Our party, comprising President and Sister Richards, and Elder Wells, were entertained by Elder Thatcher and his charming and hospitable family, who reside in the suburban town of Twerton, where Fielding lived. They showed us about and made the day delightful in going from place to place and getting thoroughly into the spirit of it. A day and experience long to be remembered.

DE VALVO.

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### REFLECTIONS.

AMID happy surroundings and comfortable conditions, in a most modern and beautiful city, I have listened intently to my grandmother relate incidents of early Mormon history; how she walked most of the distance from the Mississippi River to Salt Lake Valley, and after reaching that chosen land how starvation stared at her and her children. Roots of the plants and thick black molasses were the principal articles of food. Hard times were not uncommon then, but still she was happy. She did not regret having left a pleasant home across the sea. From the isolated, barren desert she lived to see a modern city grow, the "desert blossom as the rose," and even aeroplanes fly over her home.

I knew that somewhere in the "old world" this kind soul, and also my dear father, had left homes, already built and comfortable, with friends and relations near, to come to Zion; beautiful in word then, but most desolate, in reality. Understanding, as I did, that it was not in quest of adventure nor gold, I was incapable of comprehending why these people had left their peaceful domiciles over seas. Love for the gospel, which to me was not hard to exercise, having known no other religion, was given as the cause.

As I grew older I had a desire to fulfill a mission and to visit the "old world" to see what my parents had left for their desert home. In due time I was called to perform missionary labors in far off South Africa. The Lord had opened the way for the fulfilment of my desires. At this time I did not fully realize what the gospel meant to me, but that if my parents' love for



their religion was so great, I surely should undertake the opportunity of giving an offering to my God—in all sincerity—which would prove to me conclusively, one way or other, the truth of Mormonism. One never receives anything worth having, without exerting one's energies to obtain it. I left home and loved ones, had the privilege of associating with Mormons and non-Mormons of different countries and thereby, with the help of the Lord, received the testimony I was seeking. Impressions received while living in Australia, South Africa and the British Isles have forced me to acknowledge the blessings I was a partaker of. Every man's home is a dear place to him, whether it be a hut or mansion, in mountain or by the sea. With all respect and reverence to other's homes, I felt to bless the day when my parents received the gospel and its injunction to go to the tops of the mountains to help build an ensign unto the Lord, and give me a birthplace in Zion.

"The land of my fathers" was in beautiful condition, when I came to it. A more suitable time could not have been chosen for the visit; everything in the picturesque country was so delightfully green. I journeyed to Wales and there strolled about the neighborhood that my grandmother was once familiar with. How unique and interesting that little Welsh village seemed. Its ancient ruins and old buildings designated that it was once a prosperous and thriving community, although now a bit behind modern times. At Exeter, I was privileged to enjoy, in part, the beauty of old Devonshire. I could picture my father as a boy, standing in the chancel of the great Cathedral there, with his father, listening intently to the music of the organ and the chanting of the choir boys. According to a very old inhabitant, who still remembers "Old Harry Folland, the half-teetotaler," the shady nook in the river Exe, that must have furnished an inviting swimming pool, was pointed out; and it seemed to me that these parents of mine had all the surroundings which make a youth's days enjoyable and happy. All this was left behind with the hope of embracing greater joy and satisfaction, by drinking from "the fountain of living waters." Though they traveled through deep dark valleys and over rugged stones of experience, they received that which was promised to the faithful.

Living in this age of comfort, speed and advancement, how few of us realize what those sturdy pioneers went through to advance the cause of truth and build up Zion; with the hopes that their children and other's children might be reared in the fear of God and dwell in holy places. No greater reward can be given unto them, no greater satisfaction to our Father in heaven, than for us to learn for ourselves to understand what is required of us to obtain eternal life, and with joy and satisfaction, continue the work which they have so nobly begun.

RICHARD E. FOLLAND.

THURSDAY, JUNE 26, 1919.

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EDITORIAL

INTERESTING CORRESPONDENCE.

WE are in possession of the detailed correspondence between a Methodist Minister in London and one of our recent converts; a young lady formerly attending at his church, who gives evidence of a perfect conversion to the Truth, from the errors of her former belief and the ability to defend it and give a reason "for the hope that is in her."

This interesting correspondence, which is too long for our pages is epitomized as follows, by President William T. Hawkes, of the North London branch, by whom it was transmitted to us. We shall hold it and, perhaps, quote further from it in the future, and regret that it is not feasible to publish it in full at this time. Elder Hawkes says:

"The first letter (from the minister) expresses certain worries and fears concerning the young Mormon's future welfare; but as similar expressions of concern are so often made use of, by opponents of the Church, our sister thought it proper to test their sincerity in this instance, and ascertain the foundation upon which they were based. She had been in the Church for about eighteen months, and during that period had not been called upon by the minister, nor his associate, despite his fear of grave trouble that might come upon her. One would naturally suppose if his anxiety were real, the first thing he would do would be to seek her out, personally, or send someone without delay, to counsel her and help her and show her wherein she was being led into wrong paths. Not so, the straying sister has not been sought out, as, I venture to state, she would have been in any of the branches of our Church; and helped and counseled according to her need.

It was then not to be wondered at, that she should reply to the minister and require him to come down to realities and state his objections to her course and conduct manfully and in writing: that she might consider them fully, before agreeing to use her time in what might prove a profitless discussion. He, however, declined to do this, the fair presumption being that, upon second thought, he felt the insecurity of his foundation; and he only insisted that she call upon him to talk the matter over.

The young lady, in her succeeding letter, states her own position very clearly and her purpose, in joining the Church of Jesus Christ of Latter-day Saints, (1) to do the will of the Lord, (2) to be obedient to His laws and ordinances of His gospel. (3) bears



testimony regarding the people of the Church, (4) that they are a God-fearing people, (5) her belief in and respect for their priesthood, (6) her doubt of his authority and priesthood, and (7) she presses him to come out, specifically, with his objections. To this letter he responds with five stated objections, to which the sister replies, showing him his entire lack of knowledge of the Church organization, and of the truth she has embraced. The fact is made plain that he never has read the history of the Church as he states. He may have read at sometime some anti-Mormon literature or the defamatory writings of a novelist, which account for the foolish impressions left upon his mind. She, however, charitably invites him to state fully (1) the plan of salvation from his own standpoint, (2) to defend his own priesthood and authority. Alas, he has not time to do this in writing, but unwittingly offers a half-hour's conversation instead.

Can we wonder that the sectarian churches of the world are losing membership, when their leaders are unable to defend their priesthood and the tenets of their faith? Surely the weak things of the world are confounding the mighty, as the Lord has stated in these latter days they should do.

The Church of Jesus Christ of Latter-day Saints is built upon the rock of revelation, and will withstand all attacks made upon it by the man-made organizations of the world. Let us take courage—our cause is God's cause. The worse opposition we get the faster and stronger we shall grow. The world will yet find that we have the truth and the Lord will vindicate the honor of His people."

In the minister's letter stating his objections, he first denounces the story of the Book of Mormon, as "too absurd to warrant any sort of belief," and expresses wonder "that any sane body of people could ever believe such a story, which is obviously fictitious." Not one word of refutation, not a line to otherwise account for it! To this objection, the young lady wisely replies: "You cannot be serious, when you state this Church has grown from six members in 1830 to about a million to-day, is based upon deceit and falsity; for I do not believe it possible to build at all upon such a basis and neither do you, yourself, I am sure. \* \* \* Your objections clearly indicate that you know nothing of what you are attacking and your reading, evidently, has been from anti-Mormon literature."

In his second objection the reverend gentleman takes exception to the Mormon conception of the Person of God, as "utterly impossible of belief." \* \* \* It is utterly foolish and worse, to think that God is simply a fully developed and exalted man. \* \* \* Life demands a God who is essentially divine and quite apart from human nature." The lady replies to this observation: "Your statement is not at all clear to me, I will thank you for a clearer explanation of what you intend to convey."

Did he mean to say that "life demands" that Jesus Christ, the only begotten Son of God, His express image, the Savior of mankind, who was born of a woman, reared among His brethren, suffered martyrdom, was raised from the dead, and ministered to His disciples, declaring that all power was given unto Him in heaven and on earth, and was received up into heaven, and sat on the right hand of God, was or was not "essentially divine," and was or was not "quite apart from human nature"? No wonder the young lady says "your statement is not at all clear to me" and demands that he make it so; and not strive to tear her away from the Church that does so, without offering her in a single instance, anything in its place. Why could he not briefly have defended the "essentially divine" God of his belief in some other form, quite "apart from human nature," if he had a real conception of any such being. No effort was made to do this nor in any manner to meet the courteous invitation to explain the faith he holds to be superior to that she has embraced.

The other objections raised in the minister's letter are puerile, or slanderous, - vain repetitions of the exploded falsehoods so long since discredited, by the really informed and unprejudiced observers of the Mormons, as a Church and commonwealth of enlightened Christian principles, culture and refinement. As the young lady insists upon her correspondent producing credible evidence against her Church and people; or, at least, of setting up something better to be associated with, he takes the usual cowardly refuge of his class of intolerant opponents of the Truth, saying: "I have not time to continue any lengthy discussion by correspondence nor do I think it answers any very good purpose." He again invites her to meet him at his rooms for an oral discussion with the assurance that no harm will be done and possibly some good.

To this she makes the final reply, expressing doubt of his sincerity concerning her welfare, while traducing her Church and people. She says: "Had you the grave anxieties you alleged, you would have come to me, and offered your advice and counsel. You knew, from the outset, nothing whatever of this Church and people, and in so far as you have borne false witness against them, the Lord will require it at your hands. Under the circumstances I cannot but decline to meet you, the correspondence having failed to show any reasonable basis for a discussion with you. I bear my testimony once again to you, that this Church is comprised of God-fearing people, and has been established in these latter days by the Lord, never to be thrown down; and you cannot do better than investigate its principles and teachings. \* \* \* I hope some day that you will come out of Babylon and repent and be baptized and that you and I may both labor in the cause of truth and righteousness; and that you be no longer a blind leader of the blind."

Bravely spoken, sister! Such testimonies are not uttered lightly, they will be magnified by the unseen powers of heaven to the advancement of the Lord's work upon the earth, and those, such as you, that bear them shall in no wise lose their reward. God has said it, and His promise cannot fail.

J. F. W.

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## LESSER LIGHTS OF THE BOOK OF MORMON.

JAROM.

THE days of the prophet Jarom on the earth were neither few nor unimportant. During the sixty years that he was custodian of the holy things (B. C. 422 to B. C. 362) the Nephites may be said to have grown from a powerful tribe to a wealthy, though not as yet very numerous nation; indeed, their numbers were far from being equal to those of the wild and bloodthirsty Lamanites. These, like their modern representatives, occupied their time almost exclusively in the chase of wild animals and in war; yet, notwithstanding their vigorous and repeated onslaughts, the age of Jarom was to the Nephites one of great progressiveness in the arts of peace. In the pleasant and productive region in which they had established themselves, to which they had given the name of The Land of Nephi, the rude battle with nature for the necessities of life had resulted in victory, and they had now leisure to turn their attention to the creation of the comforts and embellishments of a more refined civilization. They ceased to be distinctively a pastoral people; they gave much attention to the embellishment of their homes and public buildings with fine and curious workmanship in wood and metal; whilst agriculture and manufacture received a new impetus by the invention of numerous labor-saving machines, implements and tools. Their safety from successful attack from their Lamanitish foes was also measurably secured by the introduction of more perfect weapons of war, and the development of a rude system of fortification, sufficient, however, to protect their cities and settlements from the means of attack at the command of the children of Laman.

Their semi-tropical home was not only rich agriculturally, but its mountains were stored with the precious things of the earth—gems, gold, silver, copper, iron, etc., whilst the vast forests yielded timber of every kind necessary for the development of their manufacturing interests. It is well to bear in mind that though the Nephites of this age were stiff-necked and perverse, requiring the constant warnings of prophets to keep them from backsliding into faithlessness; yet the pervading tone of their society was simple and unaffected, and the people were very generally industrious, honest and moral. They neither blasphemed nor profaned the holy name of the Deity, they kept sacred the Sabbath day, and vigorously observed the requirements of the law of Moses. Their



prophets, priests and teachers not only instructed them in this law, but they also expounded the intent for which it was given; and whilst so doing directed their minds in faith to the coming of the Messiah, in whom they taught the people to believe as though he had already tabernacled in the flesh. These pointed and constant teachings preserved the people from destruction, by softening their hearts and bringing them to repentance, when war, wealth or pride exerted their baneful influences and began to turn their affections from the service of heaven.

Of Jarom himself we can say but little, for but little he tells us of his personal history. He does not write the words of his prophecies or revelations, for the reason that he does not esteem them of worth to posterity, as they added nothing to the knowledge of the plan of salvation revealed through his forefathers, Lehi, Jacob and Enos. As the Church historian, he was undoubtedly a leader among his people, and in a general way he summarizes the character of his class by saying: "Our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord." A little further on he states: "The prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land." We can readily understand him to have been one of those diligent, long-suffering servants of the Lord who rejoiced at every manifestation of the Nephites' love for righteousness, and who frequently mourned because of their fickleness of character and the hardness of their hearts.

The last words of Jarom's record are: "And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers."

#### ZORAM.

No branch of the house of Israel, so far as our knowledge extends, has produced so many warrior-prophets of the type of Joshua or Judas Maccabeus as the Nephite offshoot of the tribe of Manasseh. No history affords so many examples of men who were at once faithful servants of heaven and great military leaders. A score of typical names rush to the memory at the suggestion of the thought, among whom stand Alma (the younger), Moroni, Lehi, Zoram, Helemau, Teancum, Moronihah, Lachoneus, Gidgiddoni, and Mormon. Indeed it was the universal rule in the days of the righteousness of the Nephites for them to choose as commanders in the hour of peril those who were most devoted and zealous in the service of God. Led by such men, they felt confident of victory by reason of heaven's approval made manifest in their leaders' inspiration with divine wisdom to conquer their foes. In these expectations they were never dis-

appointed. So well did the people understand this fact that often in the days of their basest ingratitude to their Eternal Father they still selected His inspired servants to be their generals. As an instance we cite the selection of Mormon to lead their hosts against the overwhelming hordes of the Lamanites, in their final struggle for national existence. At that time they had turned away from the truth, had persecuted the servants of God, had sunken deep in filthiness, bloodthirstiness and depravity; yet Mormon, though but a boy in his sixteenth year, was their choice and their hope, and as long as he would lead them they relied upon his guidance until that last long bloody agony that left to the Lamanites sole and undisputed possession of two continents.

The Zoram of whom we now speak is suddenly introduced to the reader of the Book of Mormon as commander of the Nephite armies in the days when Nephiah was chief judge of the commonwealth, and Alma the presiding high priest of the church of Christ (B. C. 81). Towards the close of the previous year the Lamanites had made a sudden and unexpected incursion into the western portion of the Nephite territory. They had surprised and captured the proud city of Ammonihah, whose vile citizens had a few months before lit a martyrs' fire, whose wide, devouring flames were the precursors of the kindred horrors of Rome and Smithfield in centuries nearer our own times. The promised vengeance of the Lord followed swiftly. The dark-skinned warriors of Laman swept over these murderers of the saints like a tempest of fire, leaving neither young nor old, babe nor grandsire to repeat the story of their woes. Not one of Ammonihah's boasting children was left to defy heaven with their blasphemies. Nor was the city spared; it, also, was given to the destroyer, and its palaces and temples, its homes and its workshops were consumed by the devouring flames. An uninhabitable desolation, stinking with the rotting carcasses of man and beast, only remained to mark the place where Ammonihah stood. As the Desolation of Nehors it was known and avoided by the Nephites for many succeeding years.

Emboldened by this signal triumph, the Lamanites entered the borders of the contiguous land of Noah, where they continued their depredations, carrying off many Nephite captives into the wilderness. At this juncture Zoram and his two sons (Lehi and Aha), rallied the Nephite forces, in the hope of intercepting the Lamanite armies on their return to the land of Nephi, and of delivering the captives.

Before making a forward move, Zoram determined to enquire of the Lord. He and his sons knew that Alma was a prophet and a revelator to the nation. Wisely they went first to him and enquired if it was the Lord's will that they should advance into the wilderness, in search of their captive brethren.

Alma laid the matter before the Lord. The divine answer came:

"Behold the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver into thee thy brethren who have been taken captive by the Lamanites."

Obedient to these plain instructions Zoram and his sons crossed over the river Sidon with their armies, and marched southward beyond the borders of the land of Manti, into that portion of the great southern wilderness which lay east of the river Sidon. Here they came upon the enemy, as the word of the Lord had declared, and here they joined in battle. The Lamanites were defeated, scattered and driven into the wilderness, and the Nephite captives were delivered. Great was the joy in the land of Zarahemla when it was found that not one Nephite had been lost of all those taken prisoners, but every one, great and small, had escaped the horrors of slavery in the hands of the Lamanites, and they all returned in peace to possess their own lands. A most happy result of seeking the word of the Lord and then faithfully carrying out its instructions.

Again there was peace throughout the land, and the name of Zoram is no more mentioned in the sacred record.

GEORGE REYNOLDS.

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### SACRIFICE.

WHAT is sacrifice? The Savior said, "Greater love hath no man than this, that a man lay down his life for his friends." Beginning in His childhood a ministry of unselfish devotion to the work of the Father, He suffered persecution, abuse and many trials, through which He uncomplainingly passed, until the supreme sacrifice was given and He, the sinless Son of God, gave up His life that we might have eternal life. His disciples, called from their humble occupations upon which they depended for their livelihood, willingly sacrificed their time and means, and ultimately their lives also, in the service of the Master and their fellowmen.

These are our examples, from the olden times. The question is, what are we going to give? We, who have come to the same faith and have enlisted in the same cause; baptized with the same baptism into His fold, and made joint heirs in the kingdom of heaven. We are taught that "faith without works is dead;" and we know that it involves no sacrifice. If we have faith and wish to show it, we must prove it by works, and to work we must make some sacrifice. How shall we do this acceptably to the Lord? Well, we see men and women who are doing it continually. Those who go upon missions from Zion, at the cost of time and means and the surrender of many comforts and



pleasures, show their faith by their works and offer an acceptable sacrifice. Their example is now being followed by many who are called into the local missionary field and are expected to make the sacrifice of time and means and to qualify themselves for the service by sacrificing some of their evil habits and selfish indulgence. Here are a few of the ways in which they must show their faith, and every Latter-day Saint should show his faith by his works, even at a sacrifice. First, give a little more time to the work of the Lord. Second, pay an honest tithing, obey the law of tithing and be blessed. Third, keep the Word of Wisdom. It involves a sacrifice to be sure, of the things the Lord has said are not good for man; and no promise is surer than the Lord has given to those who observe this principle. Now if we know that we have the faith of the ancient prophets, even that of Abraham, and are willing to sacrifice for it, our reward will be far greater than our sacrifice.

NICHOLSON ELLIOTT.

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### FROM THE MISSION FIELD.

**Baptism.**—June 4th, 1919, a baptismal service was held at Bristol when one soul was added to the fold of Christ. He was confirmed the following day, Brother Henry E. Neal officiated.

**Pic-nic.**—Whit Monday, June 9th, 1919, the Bath and Bristol saints enjoyed a successful pic-nic at Hampstead Woods, Bath. The day was spent in playing games and singing the songs of Zion.

**Branch Conference.**—A very successful branch conference of the Bath and Bristol saints was held at Bath, on Sunday, 8th June, 1919. Two meetings were held, the Bath and Bristol branches rendered a good program. The speakers were: Elder William H. Horlacker, Brother Frederick W. Thatcher, and Brothers Albert Biggs, Henry E. Neal, and President Frederick G. Day. A solo was also rendered by Sister Catherine E. Bryant. Following the evening meeting an open air meeting was held.

**Outings.**—Monday, June 9th, 1919, members of the Norwich conference spent a very enjoyable day at Langley Park, Chedgrave, under the auspices of the Loddon branch. There were altogether about fifty present. Beautiful weather prevailed, and various games for both young and old were indulged in. There were bicycle races, egg and spoon races, and sack races; the latter causing much amusement. Lunch and tea in the open air was greatly enjoyed. All had a pleasant time.

The Hull branch had their annual outing to Beverley, Westwood, on Whit Monday, where they spent an enjoyable time strolling

through the woods, playing games, etc., under the direction of President George Henry Norman, and Second Counselor William Bushell.

**Socials.**—A pleasant social was held at Watford, London conference, June 4th, 1919. The large and happy gathering participated in and much enjoyed the games, songs, recitations and speeches of the evening. Ninety people were present, and the Relief Society received a substantial sum for their treasury.

June 7th, 1919, the Bath branch tendered a farewell social to Brother and Sister McAndrews and family, who are returning to America. A suitable present was given.

A social was held in the Rochdale branch, Manchester conference, June 2nd, 1919, by the Relief Society, in honor of Brother Charles Edward Scott, who was home on leave from Egypt, having spent the last two-and-a-half years there. A good program was rendered. The Relief Society President, Sister E. P. Dalton, gave a short address. Brother Scott spoke of his experience and related some amusing incidents since joining the army in August, 1914. Refreshments were served by the sisters, after which games were played. All joined in wishing Brother Scott a safe voyage back to Egypt, and a speedy return home again.

### DIED.

**CUMMINGS.**—Funeral services were held at Deseret, London, May 26th, 1919, for the wife of Brother Edward Cumming. Although not a member she has been a friend of the Church for a number of years. She was sixty years old and the mother of twenty-one children. President James Gunn McKay had charge of the funeral.

**THOMPSON.**—Sister Jane Clasper Thompson, of Hebburn, Newcastle conference, died May 28th, 1919. She was born April 20th, 1837, at Down-half, Durham, and was baptized December 29th, 1880, by George H. Butler. President Nicholson Elliott took charge of the funeral proceedings, June 1st.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.